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With reference

123 to the techniques used, from "participant observation" to the
125 use of questionnaires, we decided to mention them whenever
necessary, thus endeavoring to make clear to the reader the
origin and method of collecting the data analyzed.

125 As for its structure, the essay is divided into eight
[127] chapters: the first four were written on the basis of a biblio-
graphic investigation, while the last four represent an attempt
to describe the present situation of the Terêna and to interpret
the process of socio-cultural change on the basis of the formula-
tion of the problem of their assimilation with the regional neo-
Brazilian population. Obviously they constitute the most im-
portant part of the work, as an introduction to which the first
four chapters were written, namely: I) "The Terêna, A Guanã
Subgroup"--which aims to identify the population studied;
II) "The Nature of Intertribal Interaction"--in which we attempt
to analyze the type of relations between the great Guanã and
Mbayã-Guaikurú groups; III) "Profile of the Traditional Culture"--
which is a brief account of the pattern of the ancient Terêna-
Guanã culture; IV) "History of Interethnic Relations"--a study
of the waves of settlement in southern Mato Grosso on the part
of our society and the consequences of that pioneering process
[127] in the modification of the regional native situation; V) "Present-
day Configuration of Terêna Local Groups"--a record of the
most significant episodes in the history of each local group
(with the aid of the oldest informants in the community) and of
whatever could be subjected to quantification, these methods
being combined with bibliographic sources (chiefly SPI reports);
VI) "Socio-cultural Variations among Terêna Communities"--
a comparative examination of the data presented in the previous
chapter, in an attempt to ascertain the emerging variables, in
order to indicate the pattern of modern tribal behavior; VII)
"Acculturation and Mobility"--as two facets of the assimilation
process, they provide the title for the most theoretical chapter
in this work, in so far as it deals with a formulation of the
conceptual system (used in the interpretation of a process)

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//4 administer questionnaires and carry out interviews among the urbanized Terêna.

/22 We are deeply grateful to the employees of the 5.^a Inspetoria Regional of the Serviço de Proteção aos Índios, particularly to Messrs. Luiz Martins da Cunha and Américo Antunes de Siqueira, heads of the Cachoeirinha Native Post, our hosts, respectively, in 1955 and 1957-58, who, with their families, put us up for several months in their home, in the midst of one of the largest and most beautiful Terêna Indian

● /23 /17/ aldeas. We wish to thank and pay homage to the Terêna population in the person of my fondly remembered friend, José Timóteo, "Captain" of Cachoeirinha, who died early in 1958, and to whose memory we dedicate this work.

/22 To Dr. José Cândido de Melo Carvalho, Diretor-geral of the Museu Nacional, and Prof. Luiz de Castro Faria, Diretor of the Divisão de Antropologia, our gratitude for having financed the final part of this research, as well as having made its continuation possible when we entered the institution which they direct. /Page 18 is blank. /

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[127] What must be borne in mind is that the assimilation of
[123] this urbanized contingent begins with individual marginali-
[121] zation (pluralistic and uncertain aims of the individual,
etc.), followed by a reorganization of the personality based
on a different plane, of "desegregation," where the individual
begins to refer in a slighting manner to the identity that is
attributed to him (Terêna, Indian), at the same time showing
his preference for more inclusive identifications (such as
Matogrossan, Brazilian). This is the impression derived from
interviews and from the direct observation of the behavior
of these urbanized Terêna, especially the interethnic mestizos
and, above all, those individuals whose families have begun
to break down. The advantage of this theoretical scheme,
regardless of the reservations one may have about it, is that it
permits a more practical view of the problem of individual
assimilation, since it deals with well-defined and logically
congruent categories.

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The result of the analysis focused on the Terêna who
live in the cities, shows that rather than a variant of the process
of assimilation, they represent a more advanced stage in a
processus, insofar as they make up a populational contingent
integrated into an (urban) structure that creates conditions for
assimilation. It indicates that the acculturation process itself
is not sufficient (though necessary) to lead a given population
to be assimilated by another, in the majority and politically
and technically dominant. At least this is what may be deduced
from the detailed examination of the relations between the
Terêna as a whole (both those in aldeas and not) and the
representatives of the national society in southern Mato Grosso.
Assimilation begins to be a possibility when the Terêna leave
their aldeia and go on to live on fazendas or in cities. Where-
as on the fazendas they adjust to a rural structure, in the cities
they are led to be integrated into the urban-national system
of stratification, occupying the lowest strata, which makes

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177 where Terêna local groups were involved through the local
648 "colonels," who invaded and robbed their aldeas.

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666 After the Estado Novo, with the re-establishment of
648 democratic life in the country, the political parties began to
seek out the Terêna aldeas with the aim of gaining electors
among those who might perchance know how to sign their names.
To the Indian this meant, on the one hand, more symmetrical
relations with the "civilizado," at least while the election
propaganda lasted; on the other hand, he would get at that
time a few gifts and a voucher (which on October 3, 1955 was
worth 130 cruzeiros) if he voted for a specific candidate. It
is not irrelevant to point out that this voucher had to be collected
in goods, at the store of the candidate or of someone in his
party, thus making even more insignificant the amount with
which the votes were purchased.

In 1955, till the eve of the elections, there were 39
electors (including nine women) in one of the aldeas alone,
namely Cachoeirinha. In Passarinho, Moreira, and União,
taken together, the number of electors could not have reached
● 123 50. In the other aldeas, unfortunately, we were unable to find
* 177 out the numbers of electors, because the news was afoot that
666 the Serviço de Proteção aos Índios, on account of the partisan
648 activities of some of the post superintendents in canvassing
electors in previous elections, had decided to withdraw the
Indians' /voting/ certificates. This naturally hampered our
work, since at the time we were affiliated with the officials
of that department. But it did not prevent us, in Cachoeirinha,
a community where we remained for a long time, from making
such a survey and from gaining the confidence of the com-
munity for purposes of political discussion. Probably in all the
* 177 Terêna aldeas (not to speak of the Guarani ones), the political
666 parties promoted small rallies, some of them authorized by
648 the superintendents, others by their own "captains," who often
/138/ voted against the superintendent's party in an obvious
show of antagonism between the community and the Serviço de

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592 Since most men have two wives and as a rule have children by
[595] each one, the bedsteads have to be made very large. Most are
[552] so large that six adult persons can sleep on them. If the fertility
in a family hut is so great that the latter becomes too small,
the youngest families build themselves small huts nearby or

353 establish a new family-house. The interior arrangement is the
same in all the huts. The beds are set up in one or two rows.

[4/5] Near the bed each family has its property in large nets or bags,
either hung on a hut post or on a yntocoqui. In addition, one
sees many earthenware dishes and calabashes here, in all sizes
and shapes, which contain all sorts of things and in part stand on
[5/1] the floor, in part are hung up. Some weaving frames, bows,
arrows, lances, and guns complete the equipment.

622 Each village has a commander (subchief), and the whole
643 nation is ruled by a cacique, who has a commission as capitão
648 /captain, chief/ from the Brazilian government. This ruler of
643 all the Terenos received me in a very friendly manner, showed
● 123 me above all /406/ his commission and then a photograph of
Emperor Pedro II, whom he called his amigo. His costume looked
[292] very interesting. He had wound a chiripá around his bare legs,
while the upper part of his body was stuffed into a worn-out
military coat without any buttons. After I had sacrificed a few
bottles of caña /rum/, he presented me with a fan for flies, and
we took most cordial leave from each other.

291 The chief article of clothing of the Terenos is the chiripá,
a rectangular piece of cloth which is wound around the loins.
Both sexes wore this chiripá. Many men were clothed in shirts
or trousers. I often saw young girls with bright-colored cotton
[439] jackets on their bare bodies. They buy or barter for the last-
302 mentioned articles of clothing in Miranda. Young girls and women
paint their faces with black paint, whereas the men decorate
312 their bodies with it only for festivals. Since the Rio de Miranda
439 has salt water, the Indian women provide fresh spring water for
the place. Daily in Miranda, early in the morning, one sees